Like it or not, the American college or university must always grapple with ethical issues.

Such issues arise in the institution's relationship with churches and the state, with bishops and politicians. There are churchmen who define any college that takes Christianity seriously as "an arm of the church," even as there are politicians quick to remind educators that "he who pays the piper calls the tune." Yet most college and university leaders hold that institutions of higher education can serve religion and politics best by being centers of independent thinking, bringing criticism and creativity into the service of basic values.

Ethical issues also arise as colleges and universities work out their relationships with business and industry. Some chief executive officers, William Simon to name one, believe that schools of business if not all sectors of modern universities should be unapologetically committed to corporate capitalism. And that no faculty member has the right "to bite the hand that feeds him." Many a benefactor offers a suspect gift to a college or, more accurately to an ideology or cause that conflicts with certain of the institution's values. And then the president must decide whether he believes that, in the name of significance, a college does not live by bread alone and that the gift can be declined, or, whether he believes that, in the name of survival, he would take money from the devil and, hence, must swallow hard and hope that from this flawed deed some good will come.

There is also tension in the modern university between certain cherished themes. And there are moral dilemmas that attend those tensions. One example is the concern for the independence of the institution contrasted with its numerous interdependencies, as shown in the cases given in preceding paragraphs. Another is the American commitment to change coupled with our sense of obligation to tradition. This issue is evident in the controversy at leading universities over appropriate reading lists for undergraduate general education courses. Or consider the struggle that results from the importance of individuality, on the one hand, and of community on the other. Perhaps the strongest connective tissue running through my book, College: The Undergraduate Experience in America, deals with the historic efforts of educators and educational institutions to reconcile these contending yet essential themes. Other issues of importance include the institution's treatment of minorities, particularly blacks and Hispanics; and the status of women in our colleges and universities; and our willingness to meet the needs of physically handicapped persons. The Bakke case is a reminder of the moral and ethical issues that result when affirmative action is perceived to be reverse discrimination.
There is one issue that stands above all other issues. It is the integrity of the college or university. In dealing with any of the aforementioned tensions and moral dilemmas, the institution of higher education must be worthy of trust. Students, faculty, administrators, business and political leaders, parents, media representatives, and the general citizenry must believe that the enterprise will show moral seriousness in dealing with problems about which people differ. Integrity cannot be conferred. It must be earned.

It is also true that the people must allow the institution to have integrity. That is, to have a clear sense of mission. And to have ethical standards by which to measure and solve moral dilemmas. (The word "ethics" is here to mean the formal and normative standard that we use to measure morality. And the word "morality" stands here for our actual behavior, the expression of ethics in action. Human nature being what it is, morality usually falls short of ethics.)

Today, along with those other areas of ethical concern to which reference has already been made, the institution of higher education must deal with the issues of ethical standards and moral dilemmas in college sports. Indeed, ethics in college sports is not only the theme of this Forward but of this collection of essays.

Some observers of big-time athletics, including certain participants in this anthology, believe that today's moral dilemmas in sports are no different or more serious than was the case in earlier years. And they seem to take comfort from that fact. They point out that in 1905 President Theodore Roosevelt found it necessary to call college and university representatives to the White House to caution them that they would either take action to reduce injuries to players in intercollegiate football games or he would do so by executive decree. In 1929, the Carnegie Foundation published a report called American College Athletics. Included was this statement: "More than any other force [athletics have] tended to distort the values of college life and to increase its emphasis upon the material and the monetary. Indeed, at no point in the educational process has commercialism of college athletics wrought more mischief than in its effect upon the American undergraduate. And the distressing fact is that the college, the Fostering Mother, has permitted and even encouraged it to do these things in the name of education."
It is certainly true that ethical issues in sports predate our own time. Yet it is also true that somehow, today, the issues seem to be extended, made more complex, and to culminate in violations even more serious than before. Changes in degree may have become changes in kind. Now, sports programs are more numerous, bigger in cost and scope, involving television contracts and mass audiences. Now, there are agents to guide the best athletes - not through their academic programs but through their years of eligibility and into the ranks of the professionals. Now, there are larger and more expensive facilities, for basketball as well as football. Now, in addition to the so-called recreational drugs, there are performance-enhancing drugs. Now, there are massive budgets for big-time sports, and more middle-range institutions trying to break into megabuck contracts and heady budgets while losing piles of money in the quest. Now, the ethical problems of big-time sports have reached into the community colleges, the high schools and even junior highs or middle schools. Now, the professionalization of coaching has led to tighter and tighter specialization with the result of more and more coaches for each team plus coaches who have less and less concern for institutional objectives other than their own. Now, racial, gender, and manifold legal issues are as conspicuous as they are complex. Now, there is an evident decline in sportsmanship and fair play. The definition of unsportsmanlike conduct seems to have been radically constricted.

Not everything has turned negative. Players once denied the right to participate because of race or social class are conspicuously among the best players. Women too are involved in many more sports and have become much better players. Many more state legislators, media representatives, university and college officials, students and alumni are aware of the problems attending the commercialization of sports and want to keep the cherished notion of the "student-athlete" alive. Not all has gone wrong. Not all is lost.

Nevertheless, there is also evidence of fatigue and even fatalism among many of our most honorable and sophisticated observers. It is as though the ethical problems in college sports are endemic; a condition with which we must come to terms rather after the way we come to terms with human nature. But here is the question: Because ethical issues have plagued college athletics for a long time, and some of them may be more widespread and deeper than ever before, should we despair of ever doing anything about them or ever making the situation better?
In other important areas of modern life, in religion and politics and business, the persistence and complexity of an ethical problem is not sufficient reason to give up the search for its solution. Of course the solution we find is almost never absolute and almost always provisional. Still, we keep at the job. That is where we are, I believe, with regard to big-time college sports. The magnitude of the problem, and its persistence, is no justification for capitulation. This is no time for flip talk about "We have met the enemy, and we are theirs." The challenge now is to redouble our efforts to protect the institution's integrity as well as the individual athlete's right to quality education.

But how, more specifically, do we go about strengthening ethics in college sports? There seems to be a broad consensus in the essays to follow that legislated morality is not working and will not solve the college sports' ethical problems. The preference among our authors is for the response to the problems to begin and remain with the institutions, with the colleges and universities. But must the situation be either-or? Educated persons do not feel that way about, say, civil rights. There, we want individual, institutional, judicial, and legislative collaboration to meet the need. Indeed, in recent decades we have relied heavily on legislative and judicial enactments to guide and enforce individual and institutional compliance to civil rights. Can't we agree that all available resources should be brought to bear to help us in the struggle for ethical behavior in college sports?

Is it inappropriate to link the struggle for civil rights with the struggle for ethical behavior in sports? But what if it is true that big-time sports, collegiate and professional, is becoming the new civil religion of America? The domed stadium seems to have the authority and draw the pride and unify the community in the same way the great cathedrals did in earlier times. Coaches have an importance in most cities and on many campuses that would rival that of priests and bishops of the church. And they are paid salaries, have promotional contracts and media visibility that few educators or politicians can match. Athletics, university administrators say, is the "window through which the people see the university." They also believe that sports are the best way to catch the attention of prospective students, the media, and many wealthy donors. The old call to arms, attributed to several college presidents - "Let us build a university of which the football team will be proud" - has now been verified too often in practice to be dismissed by laughter. Perhaps we must regard big-time athletics, like civil rights, as too important to be ignored.
Well then, again, what can be done? Among the forces available for the work of reform are the NCAA and NAIA, including the NCAA Commission of Presidents. That Commission, to which Dr. Slaughter makes reference in his essay, involves 44 presidents/chancellors who are committed to increasing the academic performance of prospective athletes, to instituting the so-called "death penalty" for institutions found to be in repeated violation of NCAA rules (subsequently applied to Southern Methodist University), and to conducting national forums for the discussion of athletic reforms.

Another resource is the media. Remember that it was *Sports Illustrated* and certain newspapers that exposed excesses back in 1980 when five major schools in the Pacific Ten Conference were declared ineligible for league championships and bowl games because of rules violations. And we should not ignore state legislatures. In Texas, the "No pass, no play" high school legislation is gaining increasing approval. The work of the Arkansas Business Council, giving impetus to athletic reforms, shows that business leaders will participate, will take the lead.

In developing a coalition for ethics in sports, we should not ignore professionals in the health professions. As John Hobeman points out in his contribution to this volume, the availability of performance-enhancing drugs at a time of emphasis on high-performance sports, raises a tide of ethical issues. We need health professionals to help us define, sort, and respond to these challenges.

Also available are the resources of institutional accreditation. In *College*, I challenged the accrediting bodies to stand up and be counted:

... when serious athletic violations are discovered, the accreditation status of the institution should be revoked - along with the eligibility status for the National Collegiate Athletic Association. It is ironic that one hears that a university has lost its athletic eligibility but never hears that a college has been on accreditation probation or suspended because of unethical behavior in athletic procedures or its abuse of students. (pp 184-85, paperback)

Crucial to the resources needed to advance the cause of ethics in athletics are, for example, the faculty athletic committees that are charged with policy formation and supervision. Their records, generally, are embarrassingly weak. They have been manipulated by athletic directors, coaches, and other sport advocates. They could be more responsible and take active leadership.
Directors of Athletics and team coaches must know and accept the terms under which an honorable athletic program can proceed, and then they must function accordingly. In the essay provided by Jack Bicknell, football coach at Boston College, and in the one prepared by Douglas Single, new Director of Athletics at Southern Methodist, we have good examples of clarity in understanding and full commitment to ethical behavior.

Still other valuable resources in our push for progress are women now active in intercollegiate athletics. They are increasingly active as team members, as coaches, as leaders in the formulation of athletics policies. To date, it seems that most of their attention has been directed to achieving parity in budgets, establishing viable programs, developing competitive teams and supportive constituencies. All of this is quite appropriate. But beyond access, and beneath performance, and indeed running throughout the entire endeavor is this basic issue of integrity—how to deal with moral dilemmas in order to assure ethical standards. It is my conviction that women have important contributions to make. Yes, they are competitive. Yes, they want to succeed by traditional measures of success. Yes, they demand a fair share of the action. But they can also help us strengthen the commitment to community. And build up collaboration as a countervailing force to rampant individualism and raw selfishness. They care about integrity and know that their behavior should not be based on imitation of the worst current practices but on a willingness to be innovative and courageous in the service of better practice.

Students could be another essential resource. We believe that students have a legitimate complaint when they are held to a standard of honesty in class work and exams in the context of documented dishonesty in intercollegiate athletics. Again, from College, "Integrity cannot be divided. If high standards of conduct are expected of students, colleges must have impeccable integrity themselves. Otherwise the lessons of the 'hidden curriculum' will shape the undergraduate experience." (p. 184) Students who want to graduate with a degree that is above reproach should care about whether the institution likely to confer that degree is also above reproach. Furthermore, realistically, students should care when $500,000, or $1,000,000 is diverted from the educational budget to cover deficits in the intercollegiate budget. This diversion of funds is happening around the nation, and it comes at the cost of teaching and learning. It comes at an unacceptable cost to students.
Finally, but actually first, there must be firm leadership from the Board of Trustees and the President of the institution. Ethical direction for the coaches and athletic directors, for the faculty athletic committees, for student athletes, for the fans and especially the alumni, must come from Board and President. The buck stops here.

If all of our resources could be pulled together, and made to work together, we could meet the challenge of ethics in college sports. As we move toward this goal, it should be remembered that what is at stake is nothing less than the basic definition of the institution of higher education. What should the college do? Is there anything that it should not do? What does it in fact do? What is in fact being done that should not be done? We cannot answer those questions until we are clear about our underlying convictions, and bring our behavior into the service of those values.

To review: The modern college or university cannot escape ethical norms and moral dilemmas. They confront the institution in its dealings with the state house as well as in the campus field house, with politicians and athletic boosters.

If the institution of higher education allows unscrupulous practices and athletic scandals to undermine the integrity of the enterprise, that college or university loses its authority in society. How can its educational integrity be assured if one of its major programs is untrustworthy?

To avoid such a tragic outcome, we must renew and extend our efforts to keep intercollegiate athletics within the mission of the institution of higher education. The problems confronting us are long-lasting and persistent, but the complexity of a problem has never been a sufficient reason to abandon the search for an honorable solution.

In support of our resolve, we should remember that we have resources within and without the institution—legislators, corporate executives, media representatives, national associations, accrediting bodies, faculty athletic committees, directors of athletics and team coaches, groups of minorities and women committed to social and educational justice, members of the student-bodies on our campuses, and most importantly for this task, presidents and chancellors. We have the resources to succeed. That is, to assure that just as the game cannot continue unless the rules of the game are honored, so the pleasures and the physical, social, and educational benefits of the game cannot be realized unless we also achieve ethics in college sports.